

## THE SEVENTY POINTS

### I. KNOWING ALL (*rnam mkhyen*)

#### 1. Developing the Mindset of Awakening (Skt. bodhicitta, *sems bskyed*)

##### 1.1 Its characteristics (*mtshan nyid*)

- wisdom
- compassion

Def.: “Bodhicitta in Intention” is the wish to attain completely perfect enlightenment for the welfare of all sentient beings.

##### 1.2 Its categories (*dbye ba*): the twenty-two similes

- **solid foundation like the earth**
- **unchanging like gold**
- **ever increasing like the waxing moon**

The first three refer to Bodhicitta in Intention from the path of accumulation onwards.

- **all-consuming fire:**  
aspiration Bodhicitta on the last stage of the path of much more about in the path of engagement which consumes the emotional obscurations.
- **inexhaustible like a treasure:**  
transcendental generosity on the first bhumi
- **beneficial like a jewel mine:**  
transcendental discipline on the second bhumi
- **unperturbed like the ocean:**  
transcendental patience on the third bhumi
- **indestructible like a vajra:**  
transcendental joyful diligence on the fourth bhumi
- **unshakeable like the kind of mountains, Meru:**  
the paramita of meditation on the fifth bhumi
- **healing like medicine:**  
the paramita of wisdom that cures all suffering.
- **skillful like the spiritual friend:**<sup>1</sup>  
the paramita of skillful means
- **powerful like a wish-fulfilling jewel:**  
the paramita of power on the eighth bhumi
- **shining like the sun:**  
the paramita of aspiration prayers

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<sup>1</sup> By subdividing the wisdom paramita into four, the six paramitas can be expanded to ten paramitas, which correlate to the ten bhumis.

- **inspiring like a melody:**

the tenth paramita

- **powerful like a king:**

supernormal faculties

- **precious like a king's treasure:**

the union of shamatha and vipaśyana, from which all realization arises

- **fast path like a great highway:**

the five paths

- **strong and fast as a horse:**

compassion which carries the rider to the destination without stalling

- **clean and fresh like a natural spring:**

remembering the teachings, overflowing with knowledge, unsullied by ego and emotions

- **making a profound impact like the music of the harp:**

the speech of the Buddha

- **effortlessly flowing like a river:**

the body and activity of the buddha

- **benefiting impartially like a cloud:**

the buddha's mind

## 2. PRACTICE INSTRUCTIONS (*gdams ngag*)

### 2.1 Practice or accomplishment (*sgrub pa*)

### 2.2 The [four or two] truths (*bdan pa rnam*)

### 2.3 The three Jewels (*dkon mchog gsum*)

The three types of diligence (*brtson 'grus rnam pa gsum*):

### 2.4 Overcoming harmful activities (*ma zhen pa*)

### 2.5 Overcoming spiritual fatigue (*yongs su mi ngal ba*)

### 2.6 Overcoming faintheartedness (*lam yongs su 'dzin pa*)

### 2.7 The five visions (Skt. *pañca cakru*; *spyang lnga*)

- the physical eye (*sha'i spyang*), which has the ability to see all forms—gross or subtle—from one hundred leagues to the limits of the three thousand-fold universe;
- the divine eye (*lha'i spyang*), which is the effortless ability to see the births and deaths of all beings and is the result of having practiced meditation in past lives;
- the wisdom eye, or eye of prajna (*shes rab kyi spyang*), which sees the truth of dharmata;

- the Dharma eye (*chos kyi spyan*), which is the knowledge of the Dharma of scripture and realization, and of seeing everything from the Dharma perspective;
- the Buddha eye (*sangs rgyas kyi spyan*), which is the primordial wisdom (*ye shes*) that sees all aspects of everything that can be known.

### 2.8 The six super-knowledges (*mngon par shes pa drug*)<sup>2</sup>

- the divine eye (*lha'i mig*)
- the divine ear (*lha'i rna ba*), which hears all sounds and languages, whether nearby or far.
- knowing other's minds (*gzhan gyi sems shes pa*)
- recollecting one's own and others' past lives (*sngon gyi gnas rjes su dran pa*)
- performing miracles (*rdzu 'phrul*)
- clearly perceiving the exhaustion of defilements (*zag zad mkhyen pa'i mngon shes*); this ability is unique to the Buddha.

### 2.9 The path of insight (*mtshong lam*)

### 2.10 The path of cultivation (*sgom lam*)

## 3. FOUR STAGES OF SEPARATION [on the path of engagement]

(*nges 'byed yan lag rnam pa bzhi*)

### 3.1 Warming (*drod*)

### 3.2 Peak (*rtse mo*)

### 3.3 Forbearance (*bzod pa*)

### 3.4 Highest worldly dharma (*'jig rten chos mchog*)

## 4. BUDDHA NATURE (*rigs*)

### 4.1-4.6 The six qualities [or dharmas] of realization (*rtogs pa'i chos drug*)

- the path of seeing
- the four stages of the path of engagement
- the path of accumulations

### 4.7 Applying remedies (*gnyen po'i sgrub pa*)

### 4.8 Eliminating obstacles (*spong ba'i sgrub pa*)

### 4.9 Completely realizing happiness and suffering (*bde sdug yongs su gtugs pa'i sgrub pa*)

Commented [MM1]: [or engagement?]

<sup>2</sup> The first five clear perceptions can be achieved through any of the four dhyanas, but in the case of the bodhisattvas they are achieved through the utterly pure fourth dhyana, and the fact that they are combined with non-conceptual wisdom makes them superior to the clear perceptions of practitioners who have not transcended the world, shravakas and pratyekabuddhas.

**4.10 Achieving wisdom with compassion** (*shes rab snying rtser bcas pa'i sgrub pa*)

**4.11 Having extraordinary disciples** (*slob ma thun mong min pa'i sgrub pa*)

**4.12 Gradually achieving benefit of others** (*gzhan don du rim pa byed pa'i sgrub pa*)

**4.13 Accomplishing effortless jnana** (*ye shes rtsol ba mi ngad bar 'jug pa'i sgrub pa*)

## **5. THE OBJECTS OF FOCUS** (*dmigs pa*) **for the bodhisattva**

**5.2 Non-virtue** (*mi dge ba*)

**5.3 Neutral actions** (*lung ma bstan*)

**5.4 Mundane understanding** (Tib. *'jig rten pa'i rtogs pa*)

**5.5 Transmundane understanding** (*'jig rten las 'das pa'i rtogs pa*)

**5.6 Phenomena with Samsāric influences** (*zag bcas kyi chos*)

**5.7 Phenomena without Samsāric influences** (*zag pa med pa'i chos*)

**5.8 Conditioned phenomena** (*'dus byas kyi chos*)

**5.9 Unconditioned phenomena** (*'dus ma byas kyi chos*)

**5.10 Ordinary phenomena** (*thun mong ba'i chos*)

**5.11 Extraordinary phenomena** (*thun mong ba'i chos*) of bodhisattvas and buddhas

## **6. THE PURPOSE** (*ched du bya ba*) of studying Prajnaparamita and cultivating the bodhisattva path

**6.1 Great mind** (*sems chen po*): Bodhicitta

**6.2 Great abandoning** (*spong ba chen po*): abandoning improper actions of body, speech and mind, their causes, the kleshas, and their subtle roots, which are the emotional and cognitive obscurations.

**6.3 Great realization** (*rtogs pa chen po*): the jñana of suchness (*ji ta ba*) and of the multiplicity of phenomena (*ji snye pa*)

## **7. PRACTICE OF DONNING THE ARMOR** (*go cha'i sgrub pa*)

**7.1 Generosity** (*sbyin pa*)

**7.2 Virtuous Conduct** (*tshul khrims*)

**7.3 Tolerance** (*bzod pa*)

**7.4 Heroic Perseverance** (*btson 'grus*)

**7.5 Meditation** (*bsam gtan*)

**7.6 Wisdom** (*shes rab*)

## **8. PRACTICE OF SETTING OUT ('jug pa'i sgrub pa)**

### **8.1 The four *dhyanas* (*bsam gtan*)**

and **the four formless meditations** (*gzugs med*)

- **infinite space** (*nam mkha' mtha' yas*)
- **infinite consciousness** (*rnam shes mtha' 'yas*)
- **nothing whatsoever** (*ci yang med pa*)
- **neither presence nor absence of perception** ('*du shes med 'du shes med min*)

### **8.2 The six paramitas** (*phar phyin drug*)

### **8.3 Paths** (*lam*)

### **8.4 Four limitless meditations** (*tshad med bzhi*)

### **8.5 Having no conceptual focus** (*dmigs pa med pa dang ldan pa*)

### **8.6 The purity of the three spheres** ( '*khor gsum rnam par dag pa*):

abandoning all clinging to the notions of perceiver, perceived and the act of perception.

### **8.7 Purposefulness** (*ched du bya ba*)

### **8.8 Six super-knowledges** (*mngon shes drug*)

### **8.9 Knowing all** (*rnam pa thams cad mkhyen pa*)

## **9. PRACTICE OF ACCUMULATING** *tshogs kyi sgrub pa*)

### **9.1 Great compassion** (*snying rje chen po*)

### **9.2 Generosity** (*sbyin pa*)

### **9.3 Virtuous Conduct** (*tshul khrims*)

### **9.4 Tolerance** (*bzod pa*)

### **9.5 Heroic Perseverance** (*brtson 'grus*)

### **9.6 Meditation** (*bsam gtan*)

### **9.7 Wisdom** (*shes rab*)

### **9.8 Shamatha** (*zhi gnas*)

### **9.9 Vipashyana** (*lhag mthong*)

### **9.10 The path Uniting shamatha and vipashyana** (*zung du 'brel ba'i lam*)

### **9.11 Skillful means** (*thabs mkhas*):

employing skillful means to gather the accumulations, such as the paramitas, compassion, shamatha, vipashyana and the union of shamatha and vipashyana.

### **9.12 Jñāna** (*ye shes*): experiencing dharmata

**9.13 Accumulating merit** (*bsod nams*), by means of the six paramitas and so forth

### **9.14 The five paths** (*lam*)

### **9.15 Dharani** (*gzungs*)

**9.16 Bodhisattva levels** (*sa*)

**9.17 Remedies** (*gnyen po*)

**10. ACCOMPLISHING DEFINITIVE EMERGENCE** *nges par 'byung ba*

**10.1 Purposefulness** (*ched du bya ba*): great mind, abandonment and realization as above

**10.2 Equality** (*mnyam pa nyid*) of samsara and nirvana

**10.3 Accomplishing the benefit of beings** *sems can don sgrub*

**10.4 Effortless spontaneous accomplishment** *'bad med lhun gyis sgrub pa*

**10.5 Transcending eternalism and nihilism** *rtag chad kyi mtha' las 'das pa*

**10.6 Achieving the purpose of the three vehicles** *theg pa gsum gyi don thob pa*

**10.7 Knowing all aspects** *rnam pa thams cad mkhyen pa*

**10.8 Having the paths at one's disposal** *lam gyi yul can*

**II. KNOWING THE PATHS** *lam shes pa*

**11. The foundation of the paths** *lam gyi rten*

**11.1 Removing pride** *mog mog par byed*

**11.2 Ascertaining the object** *yul nges pa*

**11.3 Embracing** (*skyob pa, sic. Khyab pa ?*) all practices rather than selecting a few practices or just a few paramitas

**11.4 Realizing the nature** (*rang bzhin*)

**11.5 The functions of [all] these** *de yi las:*

Validating the first four points by putting them into action

**12. KNOWING THE SHRAVAKA PATH** *nyan thos kyi lam shes pa*

**13. KNOWING THE PRATYEKABUDDHA PATH** *rang sangs rgyas kyi lam shes pa*

**14. THE PATH OF INSIGHT OF THE MAHAYANA** *theg chen mthong lam*

**15. THE PURPOSE OF THE MAHAYANA PATH OF CULTIVATION** *theg chen gyi sgom lam gyi byed pa*

**15.1 Spontaneously pacifying** (*lhun nas zhi' ba*) defilements and obscurations

**15.2 Respecting all beings** (*skye bo thams cad la 'dud pa*)

**15.3 Vanquishing the defilements** (*nyon mongs pa'i gyul las rgyal ba*)

**15.4 Not being subdued by harmful influences** (*māra*) (*gnod pas brdzi ba med pa*)

## **16. MAKING ASPIRATIONS ON THE MAHAYANA PATH OF CULTIVATION** (*theg chen gyi mos pa sgom lam*)

**16.1 One's own benefit** (*rang don*)

**16.2 The benefit for oneself and others** (*gnyis don*)

**16.3 The benefit of others** (*gzhan don*)

Since one can execute all three categories with lesser, medium or greater aspiration, this makes nine kinds of aspiration.

## **17. THREE KINDS OF PRAISE ON THE PATH OF CULTIVATION**

(*bstod bkur bsnags gsum gyi sgom lam*)

- **praise** (*bstod pa*)
- **respectful praise** (*bkur ba*)
- **very profound praise** (*bsngags pa*)

## **18. DEDICATING ON THE PATH OF CULTIVATION** (*bsngo ba sgom lam*)

**18.1 Special dedication** (*bsngo ba khyad par can*), which is endowed with the special necessity not to let any virtue go to waste and a special result, all sentient beings' enlightenment.

**18.2 Non-conceptual dedication** (*mi dmigs pa'i rnam pa can*), which transcends the three spheres.

**18.3 Unerring dedication** (*phyin ci ma log pa'i mtshan nyid can*), which is always dedicated to the good of beings

**18.4 Being devoid** (*dben pa*) of the slightest trace of selfishness or wish that the result of this practice might benefit oneself

**18.5 Being mindful of the buddhas' nature** (*sangs rgyas kyi rang bzhin dran pa*): the dedication follows the example of the buddhas of the past

**18.6 Employing skillful means** (*thabs mkhas dan bcas pa*): the dedication is not an empty wish, but the bodhisattvas dedicate the actual power they have acquired through their practice of the six paramitas.

**18.7 Being free of characteristics** (*mtshan ma med pa*): the dedication is made with the understanding of emptiness.

**18.8 Pleasing to the buddhas** (*sang rgyas kyi rjes su yi rang ba*)

**18.9 Not belonging to the three realms** (*khams gsum du ma gtogs pa*); the dedication is orientated towards liberation from the three realms.

**18.10 Lesser dedication** (*bsngo ba chung*) at the first three stages of the path of cultivation or second to fourth bhūmis

**18.11 Medium dedication** (*bsngo ba 'bring*) on the fifth, sixth and seventh bhūmis

**18.12 Great dedication** (*bsngo ba che*) on the last three bhūmis

**19. REJOICING ON THE PATH OF CULTIVATION** (*rjes su yi rang ba'i sgom lam*)

The bodhisattvas on the path of cultivation perfect the two accumulations primarily through aspiration, dedication and rejoicing.

**20. ACHIEVEMENT ON THE PATH OF CULTIVATION** (*sgrub ba sgom lam*) refers to the untainted aspect of the path of cultivation.

**21. COMPLETE PURIFICATION ON THE PATH OF CULTIVATION** (*rnam dag sgom lam*)

**21.1 Causes** (*rgyu*)

- **generating causes** (*skye ba'i rgyu*): turning towards the supreme teacher, cultivating the six paramitas and developing great skillful means.
- **obstructing causes** (*mi skye ba'i rgyu*): the maras, lack of interest to go deeper, strong attachment to the skandhas, entering into a close relationship with persons who lead astray.

**21.2 Actually purifying the different aspects** (*rnam dag dngos*)

- the defilements
- cognitive obscurations
- the obscurations of the lower paths

**III. KNOWING THE FUNDAMENTALS** (*gzhi shes pa*)

**22. NOT REMAINING IN SAMSA RA BECAUSE OF WISDOM** (*shes rab gyis srid pa la mi gnas pa*)

**23. NOT REMAINING IN PEACE BECAUSE OF COMPASSION** (*snying rjes zhi ba la mi gnas pa*)

**24. DUE TO A LACK OF SKILLFUL MEANS, ONE IS "FAR" FROM THE FRUITION** (*thabs ma yin pas ring ba*)



**25. DUE POSSESSING SKILLFUL MEANS, ONE IS "CLOSE" TO THE FRUITION** (*thabs kyis ring ba ma yin nyid*)

**26. KNOWING THE SIDETRACKS / OBSTACLES** (*mi mthun phyogs*)

**27. KNOWING THE REMEDIES** (*gnyen po'i phyogs*)

**28. APPLYING** (*sbyor ba*) the knowledge of the fundamentals, i.e. training in emptiness

**28.1. The characteristics of form, etc.** (*khyad gzhi gzugs sogs*)

**28.2 The characteristics of phenomena such as impermanence and so on** (*khyad chos mi rtag sogs*)

**28.3 Knowing what supports qualities** (*yon tan gyi rten du ma rdzogs pa dang rab tu rdzogs pa*)

**28.4 Conduct** (*spyod pa*); complete lack of attachment

**29. [REALIZING] THE EQUALITY OF ALL THESE ASPECTS** (*de yi mnyam nyid*), such as the equality of emptiness and form

**30. THE PATH OF SEEING OF THE HEARERS AND PRATYEKABUDDHAS** (*nyan thos la sogs mthong ba'i lam*)

**30.1 The truth of suffering** (*sdug bsngal gyi bden pa*)

- **Impermanence** (*mi rtag pa*)
- **Suffering** (*sdug bsngal*)
- **Emptiness** (*rang bzhin stong pa*)
- **Selflessness** (*bdag med pa*)

**30.2 The truth of origination** (*kun 'byung gi bden pa*)

- **Cause** (*rgyu*)
- **The source of all** (*kun 'byung*)
- **Thorough development** (*rab rgyas*)
- **Condition[ing]** (*rkyen*)

**30.3 The truth of cessation** (*'gog pa'i bden pa*)

- **Cessation** (*'gog pa*)
- **Peace** (*zhi ba*)
- **Excellence** (*gya nom*)
- **Definitive emergence** (*nges 'byung*)

**30.4 The truth of the path** (*lam gyi bden pa*)

- **Path** (*lam*)
- **Intelligence** (*rig pa*)

- **Accomplishment** (*sgrub pa*)
- **Certain deliverance** (*nges 'byin*)

#### IV. APPLYING THE REALIZATION OF ALL (*rnam rdzogs sbyor ba*)

**31. ASPECTS** (*rnam pa*): all 173 aspects of the first three chapters, but from the perspective of fruition.

#### **32. APPLYING THE PRACTICE** (*sbyor ba*)

##### **32.1 The practitioner** (*sbyor ba po'i gang zag*)

- **The suitable vessel for listening** (*nyan pa'i snod*): having faith and devotion, accumulating virtue and turning to a spiritual friend
- **The suitable vessel for taking the practice to heart** (*len pa'i snod*): placing our trust in the Buddha, contemplating and analyzing the teachings to resolve doubts
- **The suitable vessel for integrating the practice** (*'dzin pa'i snod*): making the six paramitas an integral part of life and practice

##### **32.2 The actual practice** (*sbyor ba dngos*)

Twenty approaches to practice:

- Applying emptiness
- Understanding that emptiness is profound
- Understanding that emptiness is even more profound
- Understanding that emptiness is even more subtle
- Practicing extensively over a long period of time to gain actual insight
- Meeting the Buddha
- Arriving at the irreversible stage of the path
- Obtaining release from samsara
- Eliminating all obstacles
- Closing in on buddhahood
- Swiftly obtaining the end result
- Perfecting beneficial activities
- No increase in qualities and abilities
- No decrease in qualities and abilities
- No longer seeing Dharma or non-Dharma
- Understanding inconceivable skandhas
- No longer conceptually perceiving any characteristics
- Attaining the most precious result
- Purity of result
- Progressing from excellence to more excellence

**33. THE QUALITIES** (*yon tan*): fourteen qualities

**34. THE FAULTS** (*skyon*)

**35. THE CHARACTERISTICS [OF PRAJNAPARAMITA]** (*mtshan nyid*)

**35.1 The very essence** (*ngo bo nyid*)

**35.2 Superiority** (*khyad pa*)

**35.3 Knowledge** (*shes pa*)

**35.4 Function** (*byed las*)

**36. THAT WHICH ACCORDS WITH LIBERATION** (*thar pa cha mthun*) [with regard to the path of accumulation]

**36.1 Essence** (*ngo bo*): Understanding the three spheres of subject, object and action on the path of accumulation

**36.2 Necessary qualities** (*dgos pa'i yon tan*)

- **Faith** (*dad pa*)
- **Diligence** (*brtson 'grus*)
- **Supreme intention** (*bsam pa phun sum tshogs pa*)
- **Non-conceptual samadhi** (*rnam par mi rtog pa'i ting nge 'dzin*)
- **Transcendental knowledge which is aware of the nature of everything** (*chos rnam rnam pa thams cad du shes pa'i shes rab*)

**37. THAT WHICH ACCORDS WITH DEFINITIVE EMERGENCE** (*nges 'byed cha mthun*) [with regard to the path of junction]

**37.1 Equanimity in loving kindness** (*byams sems la mnyam pa*)

**37.2 Equanimity in benefiting** (*phan sems la mnyam pa*)

**37.3 Equanimity in being free from hatred** (*khong khro ba med pa'i sems la mnyam pa*)

**37.4 Equanimity in non-harming** (*rnam par 'tshe ba med pa'i mnyam pa*)

**37.5 Equanimity in not speaking harshly** (*tshig rtsub mi smra ba'i mnyam pa*)

**37.6 Regarding beings as fathers and mothers** (*pha dang ma'i sems*)

**37.7 Regarding beings as brothers and sisters** (*spun dang srin mo'i sems*)

**37.8 Regarding beings as sons and daughters** (*bu dang bu mo'i sems*)

**37.9 Regarding beings as relatives and friends** (*bshes dang grogs kyi sems*)

**37.10 Regarding beings as kin** (*gnyen dang snag gi sems*)

- 38. IRREVERSIBLE PATHS** (*phyir mi ldog pa'i lam*)
- 39. APPLYING EQUANIMITY TOWARDS EXISTENCE AND PEACE** (*srid zhi mnyam nyid kyi sbyor ba*)
- 40. APPLYING IN PURE REALMS** (*zhing dag sbyor ba*)
- 41. ENGAGING IN SKILLFUL MEANS** (*thabs mkhas sbyor ba*)
- V. APPLYING ONESELF TO REACH THE PEAK OF THE PATH OF JUNCTION** (*rtse mor phyin pa'i sbyor ba*)
- 42. THE SIGNS** (*rtags*)
- 43. INCREASE** (*rnam par 'phel ba*)
- 44. STABILITY** (*brtan pa*)
- 45. PERFECT ABIDING OF MIND** (*sems kun tu gnas pa*)
- 46. APPLYING ONESELF TOWARD THE PEAK OF THE PATH OF INSIGHT** (*mtshong lam rtse sbyor*)
- What is to be removed (*spang bya*): the concepts of object and perceiver
  - The actual application at the peak
- 47. APPLYING ONESELF TOWARD THE PEAK OF THE PATH OF CULTIVATION** (*sgom lam rtse sbyor*)
- 48. APPLYING ONESELF TOWARD THE PEAK THAT HAS NO OBSTACLES** (*bar chad med pa'i rtse sbyor*)
- 49. CLEARING UP MISTAKEN CONCEPTS** (*bsal bya log rtog*)
- VI. GRADUALLY ENGAGING IN LIBERATION** (*mthar gyis pa'i sbyor ba*)
- 50.-55. THE SIX PARAMITAS** (*phar phyin drug*)
- 56.-61. THE SIX RECOLLECTIONS** (*rjes su dran pa drug*)

- **OF THE BUDDHA** (*sangs rgyas rjes su dran pa*)
- **OF THE DHARMA** (*chos rjes su dran pa*)
- **OF THE SANGHA** (*sge 'dun rjes su dran pa*)
- **OF THE RIGHT CONDUCT** (*tshul khrims rjes su dran pa*)
- **OF GIVING** (*gtong ba rjes su dran pa*) check tib
- **OF THE DIVINE STATE** (*lha'i rjes su dran pa*)

**62. THE TRUE NATURE OF PHENOMENA** (*chos thams cad kyi gnas lug*)

**VII. ENGAGING INSTANTANEOUSLY** (*skad cig ma'i sbyor ba*)

**63. SHOWING THE ACCUMULATION OF MERIT** (*bsod nams kyi tshogs bstan pa*)

**64. SHOWING THE ACCUMULATION OF WISDOM** (*ye shes kyi tshogs bstan pa*)

**65. SHOWING THE UNITY OF THE TWO ACCUMULATIONS** (*tshogs gnyis zung 'jug tu bstan pa*)

**66. SHOWING THE UNITY OF HOW THINGS ARE AND HOW THEY APPEAR** (*gnas tshul dang snang tshul zung 'jug tu bstan pa*)

**VIII. THE EMBODIMENT OF THE QUALITIES** (Skt. *dharmakaya, chos sku*)

**67. THE EMBODIMENT OF THE ESSENCE** (Skt. *svabhavikakaya, ngo bo nyid sku*)

**68. THE EMBODIMENT OF WISDOM QUALITIES** (Skt. *jñānadharmakaya, ye shes chos sku*)

**69. THE EMBODIMENT OF ENJOYMENT** (Skt. *sambhogakaya, longs spyod rdzogs pa'i sku*)

**70. THE EMBODIMENT OF MANIFESTATION** (Skt. *nirmanakaya, sprul sku*)